1: Meek E, G-5 (1925-1930) 1931
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drums are double or single-membrane drums of the hour-glass pattern. A common type of drum used by children is a pot with the bottom knocked out and covered with a goatskin. It is beaten with a stick. Songs are sung in a minor key, and the horn players contort their bodies as they move round in a circle. All sections of society join in the dance. Boys skip round and girls yodel as they follow suit. Old men move round sedately, and mothers with babes on their backs join in.

The Katab young men hold games annually, which are known as the Chodong Gane and resemble the *shero* contest of the Fulani. A string is tied round the contestant's waist and he is pulled backwards and forwards by other young men of a different clan, as though he were some wild animal. He is then released and falls on the others with a cane, and they in turn thrash him soundly. The body is protected with cummerbunds of cloth, and the game is considered a test of endurance. Girls and women attend and ply the competitors with beer. It is to be noted that a man will not join in a contest with a fellow clansman of an opposite subdivision, i.e. with one who stands to him in the relation of a *nungvan*.

Religion.—The Katab does not appear at first sight to be profoundly influenced by religious ideas. He does not subject himself to innumerable taboos or surround himself with amulets and talismans. He does not set up in his compound an array of material objects which are believed to be the abode of spiritual forces. He believes in the existence of evil spirits, but he does not live in constant dread of them or find it necessary to be continually offering sacrifice. He is not, like the Bura, a devotee of a host of Nature spirits. When he sees the new moon he offers a prayer for health and prosperity, but the prayer is addressed to Gwaza, the Sky God. This nonchalant attitude may be due to a long association with Hausa Muslims, but it is true to say of the majority of the tribes speaking the languages of the Middle Zone that they are not, like the Jukun, Okpoto, Yoruba, and Igara, dogged at every turn by the fear of occult influences.

Nevertheless, the Katab is strongly imbued with animistic ideas, which find their expression principally in the rites connected with the recognition of the kindred and family ancestors. This ancestral cult is for him merely an extension of the principle

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KAGORO

825 582 621 Mungwap of Agbam also respect the chameleon, and, as the two groups believe themselves to be related and refrain from intermarriage and wife-stealing, they are apparently localized groups of a single clan. On the other hand the Akumat, who do not intermarry with the Mungwop, on the ground of a common origin, do not appear to respect the chameleon. Both the Pagwar and Kachan, who refrain from intermarriage, respect a harmless species of snake which is allowed to live in the house of the priestly family of Pagwar. It appears, therefore, that on the whole the " totemic " groups do not coincide with the exogamous groups, and that if society was organized formerly on a totemic basis the totemism has broken down.

621 792 224 Each ward has its headman or " father " who is the controller of festivals and chief priest. If any member of the wards has been successful in hunting he brings the quarry to the " father " to cook. After it is cooked the " father " sprinkles some digitaria millet over it, and petitions God (Gwaza) to give the hunter further success. He then distributes it among the members of his own and the hunter's family. The man who provided the hunter with the poison by which the animal was shot is given the skin. Even in the ward of the central chief the ward " father " retains his ancient rights. He is the representative of the oldest generation and may therefore be a comparatively young man.

621 628 621 792 771 In olden days each ward settled its own affairs without reference to any outside authority, for the tribe had no central organization until it came under the influence of the Kachichere Habe of Kajuru—from whom the sword which is the emblem of chieftainship was originally obtained. If a member of one ward killed a member of another, open warfare usually ensued between the two wards. The Mingyuo ward is the priestly ward for Fadan Kagoro. They are the first to plant their crops, and are the leaders in the rites observed in connection with the harvest and the annual hunting battue. The Kagoro, however, like the Katab, do not seem to be strongly imbued with religious ideas, and there is a singular absence of organized religion. There are not, therefore, any elaborate initiation rites such as are found among their neighbours the Jaba.

727 554 The Kagoro were head-hunters. When a warrior obtained a head he put it in his bag and carried it home, where he was received with great rejoicing, the townspeople greeting him

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Chief's ward kill a leopard they bring the corpse to the sacred rock near the Madaki's ward and shout, "We have killed your son, come and bury him." Leaving the corpse on the rock, they run back home, for if they were caught by the Madaki men they would be charged with having murdered one of their number. The corpse is then taken to the sacred hut by the Madaki men who skin it, using their nails instead of a knife, which is taboo. It is eaten ceremonially by the grown-up men, young lads receiving merely some of the juice. The skin is thrown out and is appropriated later by those who had killed the leopard. All the members of Madaki's ward are believed to have the power of turning into leopards. Indeed, all the Jaba are believed by the neighbouring tribes to be wer-animals. It is said that there is a female society which exists for this purpose. The senior members prepare all corpses (male and female) for burial, and during the burial-rites parents hand over their daughters to be initiated into the wer-animal rites. These rites are carried out in the sacred grove where, incidentally, all snakes and fish in the river are respected, for they are believed to embody the souls of human beings.

The interesting rites by which Jaba boys are initiated into the mystery of the *ku* have already been fully described (see page 65).

The Jaba appear to have been worshippers of the Sun.

JABA (Kwoi dialect, per Garuba)

1. Head	ritsi	rɪtsi
2. Hair	khi	xi
2. Hair	xi	khi
3. Eye	su	su
Two eyes	suko fani	sukɔ fani
4. Ear	zanto	zantõ
Two ears	zantõ ka fani	zantõ kə fani
5. Nose	fwik (i.e. bilabial f)	ɾwɪk (i.e. bilabial f)
6. One tooth	izhi wo zini	ɪʒi wo zmi
Five teeth	izhi yuto	ɪʒi juto (the t is palatalized)
7. Tongue	lem	lɛm
8. Neck	tõ	tõ
9. Breast (woman's)	imbã	ɪmbã
10. Heart	chu	tʃu
11. Belly	hwiya	hwija

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kagoro

woman in the stress of childbirth. A traditional fine of one goat was—and presumably still is—paid by the offender to the *niewhop* of the woman's husband's clan; it is said that the offender often emigrated, presumably as a result of ritualized public ridicule.

Burial

According to Tremearne, death is traditionally ascribed to "the evil wishes of some person." When a death occurs, women related to the deceased gather and wail through the remainder of the day, and horns may be sounded, while people—not precisely identified by Tremearne—collect, often coming from neighbouring villages. The corpse is wrapped in a mat for interment, normally in a fresh grave; women and children remain indoors[**] during the proceedings. A fowl or goat may be sacrificed, the spilling of blood being apparently part of the rites, and eaten by the (male?) kin. The decanter-type grave is located, according to Temple, close to the porch of the house if the deceased had children, or outside under the shelter of the wall. Seven days later, adult males (presumably of the lineage or clan) gather for three days of drinking and feasting, drumming and horn-blowing, after which men of the deceased's household shave their heads, and the widows (normally clean shaven) let their hair grow for a month and remove the *oyam* until remarriage. Between the day of burial and the final feast, the hoes used to dig the grave are left out of doors.[**]

Under some circumstances, apparently, ancestral skulls were exhumed and preserved, but the more significant details of Kagoro practice in this connection are precisely those which are lacking in all accounts.

Temple's account of beliefs in an after-life held by Kagoro contains contradictory features which it is impossible to reconcile on the basis of available evidence. According to Temple, the Kagoro believe that there is a stream dividing life from death, beyond which the spirits of the dead reside; here, primary mates are united, with their unmarried children. On the other hand, they believe that all souls survive and become ghosts, but that they may be reborn in the body of a descendant, and live once more as ordinary mortals. The "ghosts" must be constantly propitiated with food and drink, for neglect would be followed by punishment. They are regularly consulted, particularly about war and hunting, by the elders, who spend three days in the sacred grove.

The second account is presumably based on Tremearne. Smith, investigating some 40 years later, states that "Kagoro males say that there is no survival after death, though reincarnation sometimes occurs".[**]

RELIGIOUS BELIEFS AND PRACTICES

Kagoro beliefs and practices appear to conform generally to the Katab pattern already described, though detail comparable to that supplied by Meek for Katab (or by Reynolds for Kaje, described below, pp. 115–16) are in great part lacking.

According to Tremearne, the supreme god is called Gwaza (as among Katab proper and various other members of the Katab Group already described), "a beneficent spirit who helps them against the ghosts of their dead ancestors." Gwaza is popularly invoked at each new moon to bring health and good luck, and also, according to Temple, in time of drought, for rain. Smith, though he appears to concede a belief in a supreme god (Gwaza), implies strongly that such belief does not enter into the annual cycle of rituals.

Regarding the spirits of the dead, Smith states flatly that "no cult of ancestor worship was developed" by Kagoro, "since Kagoro males say that there is no

[**] Cf. information on *obwai* under *Initiation*, above, and *Religious Beliefs*, below.

[**] It is not always clear whether Tremearne is describing Kagoro or Kaje practices (or both). It is to be presumed that Tremearne (as Temple) is describing the burial of an adult male.

[**] The circumstances and implications of this statement are discussed below, under *Religious Beliefs*.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Jaba

whether rites are performed at each village more or less independently, and if the latter, whether a boy is initiated in his own or his mother's village.

At initiation the boys are secluded for five days " in the house of Ku "; the *ku* appears to be very much the equivalent of the Katab *obwai*, in Meek's view,[136] but that term does not seem to be used by Jaba. The boys are beaten and the essential secrets of the cult revealed to them. At the end of their confinement they are taken secretly into the bush and " bathed in white mud . . . to give them the appearance of having been vomited up by the Ku." They then return to the village and are anointed with oil by their mothers, and beat all girls with whom they used to play, " for they have now become manly and children of the Ku." Further rites follow, including hunts in the bush, and five additional nights are spent in the *ku* house. When they finally return home they may not speak with women relatives for a period of three months, to mark the end of which the boys perform a day of farm labour for the priest and " the women prepare a feast and pray the boys that they may once again hear them speak."

According to Meek, there is among Jaba " a female society," the precise character of which is not made plain (but see also *Religious Beliefs*, below). Initiation, however, is said to enable a woman to take an animal shape. Whether the *ku* initiation of boys has the same effect is not stated.

Marriage

Betrothal is fixed by a gift to the girl's father of " a ring, a fowl, or 2,000 cowries," according to Temple. Until a girl reaches marriageable age (nine or ten years), her mother receives annually from the suitor a bag of acha or guinea-corn. At that time, then, the suitor presents her father with a " large " hoe (presumably the great spurred hoe of this region), and six goats; he dispenses a quantity of *tuo* (Hausa, guinea-corn porridge) among her relatives; and finally sends the bride cosmetic oil. The bride is then brought by girls of her village (hence her kin-group) to her husband's compound, where he awaits her in the company of male friends. The bride, groom and their attendants then partake of a feast of *tuo*, the sexes segregated. According to Temple, payments of the equivalent of two shillings annually are made to the wife's parents by the husband or his heirs as long as the wife lives, but only so long as, and while, she remains in his compound: secondary marriage (with the connivance of the wife's parents) obtains among Jaba as among Katab and others of this region: as indicated already, apart from observing the ordinary rules of exogamy, a man must seek secondary wives in neighbouring villages—including those of neighbouring " tribes."

Burial

Meek describes a decanter-type grave for Jaba, but Temple, a shaft-and-tunnel. A chief is buried under the " porch " of his house. When a chief dies (whether " tribal " chief, or head of village or hamlet—and kinship unit—is not stated), the body is prepared by a gathering of elders; the body of a commoner is prepared for burial by women relatives. According to Temple, the heirs and relatives provide beer and meat for a feast, cooked by the women outside the " Magajin dodo's house " (the " Ku house " referred to by Meek?). A voice from within, interpreted as that of the spirit of the deceased, salutes his friends and thanks them for their gifts. The women thereupon fly to their houses, while the men remain to devour the meat.

RELIGIOUS BELIEFS

Meek states that " Jaba appear to have been worshippers of the sun," no doubt basing his speculation on the fact that *sun* and *god* are homophones in Jaba language (Meek does not mark tone in his vocabulary).

[136] However, Meek does not indicate explicitly any connection with the ancestor cult. See *Religious Beliefs*, below.

3:Temple G-4 (no date)1922 FF38 Katab FF38

[p. 222]

KATAB.

101 161 The Katab are situated in the Kauru District in the south-west of Zaria Emirate, where they occupy an area of some 200 square miles with a population of 5,000; they have also one township over the border in Nassarawa Province.

101 619 304 They are probably indigenous to their district. They show a certain affinity to the Kagoro and kindred tribes, who have adopted the Katab tribal marks, invented only two generations ago by a skilful operator, which consist of numerous short perpendicular cuts along the forehead from ear to ear and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

197 Their language, too, resembles that of the Kagoro, Kaje, Attakka and Moroa, and their customs are similar.

291 301 302 304 The women wear a bunch of leaves in front, and a conical shaped piece of bamboo, covered with string and decorated with beads and brass behind. They place wooden plugs in their upper and lower lips and shave their heads.

241 694 852 The Katab are good agriculturalists and breed a considerable quantity of live-stock. They are great highwaymen, and the first drop of water that an infant drinks is stolen, that he may be thus early initiated in the craft.

771 823 They are a pagan people, with belief in sorcery. There is a rock named Dutsin Kerrima in Nassarawa Province, which they declare becomes luminous every Sunday and Friday night, when white cattle are seen on the summit, herded by a white Filane girl.

727 273 They are head hunters and drink heavily.